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A REVIEW of times past, and contemplations on future prospects, humbly attempted for general instruction, and to excite useful and pious meditations, at the commencement of the new year and century: or, the Editors' NEW YEAR'S GIFT, to their generous readers.

TIME is most intimately connected with eternity. Solemn thought! It is pregnant with all its joys, and with all its woe. Time will finish the whole mystery of God, and all the works of men. Time will prepare all the vessels of mercy for glory, and all the vessels of wrath for destruction, and seal up all the living to eternal life or death. The manner in which every portion of it has been spent, every action, word and thought, affection and desire of each particular period of time, and of its whole duration, will come under a most solemn and impartial review, at the end; and have an important influence in the final doom, eternal life or death of all the living. In this view, of what solemn moment is it, that all time should be well spent; and that we wisely review our days and years

as they pass? That we recount the mercies, the corrections, the great and various events of the several periods of our lives, and our conduct in each of them? May we not, with a pious pleasure, contemplate the promises and prophecies which have been accomplished, and those which are rapidly fulfilling and the progress which is making in the work of redemption? The changes which a short time makes in individuals, in families, in kingdoms, in the church of God, in the natural and moral state of the world? Will not contemplations like these, awake our gratitude, increase our faith, excite our diligence, watchfulness and activity? How naturally and cogently does the interesting period to which we are arrived, at the close of another year, and of the eighteenth century, and at the commencement of a new year, and new century, invite and press us to these contemplations?

Every year is productive of events solemn, vast and wonderful. It terminates the lives of millions, and, like an irresistible current, bears on the dying children of men to the grave, to judgment and eter-

nity. It appears, from bills of mortality, that in this healthful climate, one half of the number of those who are born into the world die under twenty years of age; and it is computed that, taking the world at large, one half of the human race die under seventeen. It is estimated that in ten years more, including those who are born and die in that period, and out of the number of those who were more than seventeen, at the commencement of the ten years, another number dies equal to the other half of all the inhabitants upon the earth: so that in about twenty-seven years a number dies equal to that of all the inhabitants upon the globe. Some have estimated the inhabitants of the earth at a thousand millions; others at nine hundred and fifty or sixty millions. According to the first of these estimates, there die annually about thirty seven millions of people; about seven hundred and twelve thousand every week, one hundred and one thousand, seven hundred and fifty daily; four thousand, two hundred and thirty nine each hour; and about seventy every minute. On the lowest computation of nine hundred and fifty millions of inhabitants, there die yearly thirty-five millions, one hundred eighty-five thousand, one hundred and eighty-five; every week, six hundred seventy-six thousand, six hundred and thirty-eight; in each day, ninety-six thousand, six hundred and sixty-two; every hour, four thousand and twenty-seven; and sixty-seven every minute. Amazing mortality! What an astonishing stream of souls is rapidly borne on with the tide of time, continually shooting into the ocean of eternity, and appearing before God in judgment!

In this view it appears that the

earth changes the whole number of its inhabitants, at least three times and an half every century. During the past century four kings and one queen have reigned on the throne of Great Britain. William and Mary, queen Anne, George the first and second, with their courtiers, generals, admirals, captains and mighty men, are no more. The Lewis'es, who reigned with such power in France, are gone down to the sides of the pit. Royalty has been abolished in that nation; constitutions and tyrants, in quick succession, have followed each other, and vanished away. Kingdoms and republics have been shaken and demolished by the French revolution; and the political and religious state of Europe have undergone a wonderful change. France, in her mighty struggle for liberty, has enslaved herself and many of her neighbours. The last century has not only changed the face of Europe but of the whole world.

If we come nearer home, and review America, New England and Connecticut, the retrospect will be instructive, solemn and affecting. Since the commencement of the last century, all the venerable fathers, then conducting the affairs of church and state, in New England and the American colonies, with their children, and most of their children's children, are gone down to the grave. Their wisdom, piety, beauty, influence and lives have all been lost in the ravages of time. In Connecticut, which, at the beginning of the century was small, containing not more than about fourteen thousand inhabitants, thirty-eight churches, and about the same number of elders, there have died ten governors, with their council and officers; and nine presidents, or chief in-

structors of the college. The fellows and tutors who assisted them, generally slumber with them in the dust. About three hundred ministers, who shone as lights in this part of the church, have been extinguished, and new stars and constellations have arisen to illuminate her firmament, and to guide her sons, in their successive generations, to virtue and glory. The numerous hearers, who once assembled with those preachers of righteousness, in the house of God, and hung upon their lips, with them have closed their eyes in death, and spread their graves around them in the place of burial. The priests and the people are gone to judgment, and are now reaping according to what they had sown. Shall we not, in this affecting view, while we contemplate the death of kings, the fall of empires, the mortality of rulers, teachers and all men, make a solemn pause and give ourselves time for meditation? While we drop our tears over the graves of our ancestors and fathers, shall we not learn wisdom? Are we not, in view of the ravages of time and death, forcibly impressed with God's infinite abhorrence of sin, and with his inflexible justice and veracity in the execution of his threatenings? Especially, since death came into the world by sin, and all its preceding sicknesses and pains, its final agonies and dreadful sting, in the divine estimation, are no more than a just testimony against it? And since its universal reign is only the continual execution of the sentence, UNTO DUST SHALT THOU RETURN? Have we not a striking evidence, in the inflexible execution of this, from generation to generation, that God will execute all his threatenings, and that the wicked shall not be unpunished! While we con-

template the amazing ravages of death, shall we not think of death and judgment ourselves? How soon the Editors and readers of this Magazine will be no more? Shall we not learn to live, and learn to die? Shall not this be the universal prayer, *O Lord, so teach us to number our days, that we may apply our hearts unto wisdom?* Do we see kings, counsellors and judges of the earth, the wise, the beautiful and the strong covered with clods and worms, and reflect how soon we shall be like them, and shall it not mortify our pride, bring down every high imagination, and clothe us with humility?

Have we lived another year, while so many millions have died, what sovereign goodness, what admirable patience and long suffering have been exercised towards us? What heart felt gratitude and animated thanksgivings do they challenge? If uncommon health, peace and plenty have pervaded this state; if when according to the common rate of mortality there die out of it annually not less than four or five ministers, and between six and seven thousand of inhabitants, and we have not during the last year, lost a governor, a magistrate, a judge of our courts, not one of our Senators or representatives in Congress, nor a minister of the gospel, should not this year commence with universal praise? Should not all murmuring and discontent cease, and the study and business of it be thanksgiving, usefulness and obedience?

But what have been the memorable events of the past century. What observations do they furnish? What prophecies have been fulfilled? What salvations have been granted? And what progress has been made in the work of redemption?

It is worthy of notice that about one half of the last century has been spent in the most bloody and violent wars, between the most enlightened and civilized nations in Europe. More than forty years of this period, the American colonies and states have been employed in this bloody work, for their own defence against France, Spain, Great Britain, and the American Indians. Men continue the same from age to age. They fill the earth with violence; *their feet are swift to shed blood; destruction and misery are in their ways.* In the course of these wars, Poland, a popish kingdom, has lost her dominion and ceased to be a distinct nation. The throne of the Lewis'es, the most zealous and powerful supporters of the papal interest in France, has been overthrown, and royalty extinguished. The hierarchy of France is annihilated; the wealth, tyranny and influence of the Romish clergy, in a manner, are no more. The holy Father has been driven from his royal seat at Rome, been made to wander as a fugitive and been subjected to live on a pension. The popish countries have been exceedingly impoverished and weakened by the war; their kings and princes have been deprived of their government, and republics have been overthrown. Previously to these events, the order of Jesuits had been abolished, and the inquisition, in most of the papal kingdoms, either totally suppressed, or rendered far less bloody and intolerable. By these events the riches, power, influence, supporters and all the resources of the pope are diminished, and he is reduced comparatively to a cypher. The mystical Euphrates is dried up, and the mighty river is reduced to a common precarious stream.

Notwithstanding these wars and revolutions, vast improvements have been made in Europe and America. Great advances have been made in philosophy, astronomy, in law, jurisprudence, physic and all the useful arts and sciences. The progress of manufactures, navigation, commerce, husbandry, civilization, and a general acquaintance with the world has been rapid, and without a parallel in any former century. But, at the same time, deism, atheism, the most blasphemous, filthy and abominable doctrines, inconsistent with all the maxims of common decency, of chastity and common sense, have been broached, and with great art and assiduity spread abroad in various parts of Europe. Morals equally base and abominable have been the consequence. Conspiracies have been formed against all religion and good government, which have produced the French revolution, filling Europe, and other parts of the world, with blood and carnage. In these events, has doubtless been fulfilled, at least in part, that notable prediction under the sixth vial of the three unclean spirits, which were to go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty.* These events, while they have fulfilled the words of God, have demonstrated, that no external light and advantages are sufficient to restrain the lusts of men and make them good; that nothing but the energies of the divine spirit can produce these happy effects. They also exhibit convincing evidence how men may decline in religion, when they make great progress in every thing else; and to what as-

* Revelation xvi. 13, 14.

tonishing lengths of wickedness they will proceed, when left to themselves, without divine restraints.

In New-England and America, events have not been less important, nor has the progress of literature, and whatever is useful and ameliorating to the state of man been less rapid. Fifteen or sixteen new colleges, and numerous academies, have been founded, and knowledge universally diffused. Population and settlement, the increase of navigation, commerce and husbandry have exceeded all parallel. From a few hundred thousand our inhabitants are increased to as many millions. Our navigation, a century ago, was next to nothing, and now the flag of the United States is displayed in the ports of almost every commercial nation upon the globe. Their shipping, in the number of its tons, exceeds that of any other nation, Great-Britain excepted. The Old colonies, now states, have been greatly enlarged, and four or five new ones have been added.

Connecticut, from about fourteen or fifteen thousand inhabitants, has increased to two hundred and fifty or sixty thousand. Within its limits, there were about thirty-eight ministers and the same number of churches. At the commencement of the eighteenth century, it was a vast wilderness, except just in the centre of the towns. Now it is covered with beautiful villages, towns and cities, and appears like a well cultivated garden. A college has been founded, which has prospered, considering its small endowments for many years at first, beyond all parallel; and has been a source of blessings to the church and commonwealth. More than two thousand and five hundred persons have received its honors. Of these

one hundred and thirty-five have been honored with the seat of magistracy; and nearly eight hundred have shone as luminaries in the American churches. Others have been eminent in the professions of law, physic, natural philosophy, of ecclesiastical history, and of the learned languages. The state abounds in academies and schools; and with respect to the degree of natural and moral instruction, with which it is everywhere illuminated, it has no rival. The inhabitants have not only settled, cultivated and peopled Connecticut, but have done much to plant, people and form churches in all the other states. Her inhabitants have settled Menus in Nova Scotia, Wyoming in Pennsylvania, large and numerous tracts in Massachusetts, New-York, New-Hampshire, New-Jersey and Vermont. Even at Muskingum, they have made important settlements. Her sons are presidents of colleges, heads of academies, ministers of the churches, and teachers of schools in the other states; missionaries to the new settlements, and to the heathen. Thus has God, in his providence, enlarged his church and carried on the work of redemption in this little state; and by her enterprise and instrumentality in others. This has been further effected by the increase of the inhabitants and churches of New-England, and of the United States. The increase of colleges, schools, and the degree of moral instruction, is, doubtless, conducive to the same happy purpose.

For this end, great deliverances have been granted to New-England, and to the states in general; and mighty works have been effected. In 1707, South Carolina was remarkably saved from a French invasion. In consequence of a variety of providential cir-

cumstances, the Carolinians totally defeated the enemy, and took Monsieur Arbusset, the commander in chief, more than two hundred men and one ship with a number of naval officers on board.* The southern states, at other times, experienced a most gracious protection from the designs of the French and Spaniards and their Indians.

The deliverance of New-England from the formidable armament under the command of the Duke D'Anville, in 1746, is one of the most remarkable events recorded in history. The Duke was considered as a nobleman in whose courage and conduct the French nation could repose the utmost confidence. He was furnished with a fine fleet of eleven ships of the line, and thirty other ships and vessels of war, from thirty to ten guns; and with transports carrying between three and four thousand regular troops, who, on their arrival at Nova Scotia, were to be joined by all the force which the Canadians and their Indians could furnish. This formidable armament was ready to sail as early as the first of May, but the Almighty laid an embargo upon it, by contrary winds so that it could not leave the coasts of France until the latter part of June. It was then either so becalmed, or so perpetually harrassed with storms, that, like the chariots of Pharaoh in the red sea, it moved heavily. Six ships of the line became so disabled by storms, or the men were so sickly that they were obliged to return to France, or to put in at the West-Indies. The admiral did not arrive at Chebueto until the 12th of September. On his ar-

rival, he found but one ship, which had made port before him. One ship and a few transports arrived with him. The report of his arrival shook the firmest minds in New-England. The whole country was in alarm. The good people were on their knees pleading for divine aid. One half of the militia of Massachusetts and Connecticut were draughted for the defence of Boston. The other was reserved for the defence of the sea coast. In a few days, nearly 5000 of the militia arrived at Boston. But the chief dependance under God was on a British fleet, which it was hoped, would arrive to their assistance. But the same invisible hand, which, unknown to them had been operating, still wrought for their salvation. The admiral, finding his plans totally deranged, his ships and troops not arriving, was so affected, that it either brought on him an apoplectic fit, or he drank poison, and was no more. The second in command, contemplating all these disasters, finding his men exceeding sickly and dying fast, his officers divided in their opinions, appeared to be struck with a divine terror, and losing his reason, ran himself through with his sword. The third in command was a man of courage and experience, and determined to do something worthy of his king and nation. Nevertheless the great mortality which attended the troops and seamen, contrary winds, and various untoward circumstances, obliged him to return, without effecting the least thing against the country. Our fathers stood still and saw the salvation of God.

The capture of Cape Breton and Quebec, and the conquest of all Canada, in the years 1758 and 1759, were memorable events, of

* The officers offered ten thousand pieces of eight for their redemption.

great consideration to the then British colonies. The French had for more than half a century been planning their total subjugation ; and had almost compassed them on the land side with fortifications, which were all encroachments on the colonial dominions. But providence so spirited Great Britain and the colonies against them, and crowned their exertions with such success, that the enemy fell into the pit which they had digged for their neighbors. It gave a fine opportunity for the colonies to rest, populate, enlarge their settlements, and increase their wealth and importance. It exceedingly weakened the papal interest in America, and greatly increased the protestant territories, churches and interest in this country. It was one important link in the great chain of events, which prepared the way for the United States to possess that extent of territory, and growing prosperity, which have fallen to their portion. How remarkable is it, that those very fortresses, which were erected for their distress and ruin, have been delivered into their power, and are means of their convenience, enlargement and defence ?

The American revolution, by which these United States have sprung up as a free, sovereign and independent nation and power, among the kingdoms of men, and in so short a time risen to their present state of strength, opulence, prosperity and respectability, is one of the great and wonderful events of the past century. God has not only wonderfully protected and enlarged the American church, but watered it with heavenly dews and showers. She hath seen happy days of spiritual reviving and refreshment. The great revival, which began in some places in the

years 1734, 35, and 36, and became more general in 1741, never will be forgotten in New-England. The same was experienced in some good measure in New-York, New-Jersey, Pennsylvania, and in various places in the more southern colonies. The college in New-Jersey, a little after the middle of the century, experienced a most gracious visitation. A small portion of the same blessed work was experienced, about the year 1757, in Yale college. About the year 1780 or 1781, there was a great revival of religion in Dartmouth college. By these seasons of salvation, a number of young men were raised up, who in their day have been experimental and powerful preachers of the gospel, and signal blessings to the churches of Christ. At the same time when the college at Hanover was thus visited, the neighboring towns in the western part of New-Hampshire participated in the heavenly shower. In 1783, a considerable number of towns in the county of Litchfield, and in Berkshire in Massachusetts, enjoyed a precious harvest, in which many souls appeared to be gathered unto Christ. The saints were exceedingly refreshed and animated, and the churches greatly enlarged. Besides these more general revivals, particular towns and parishes in this state, and some of the other states, have been graciously visited, when in the churches and congregations round them there has been nothing special.

In the late awakenings and ingathering of souls, which so many places have experienced, for two or three years past, and which some are still experiencing, Christ hath appeared, walking in the midst of the golden candlesticks, with greater power and glory than

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the churches have known at any former period. The work has been more powerful and genuine, and the fruits of love, union, humility, self-loathing, prayerfulness, peace and righteousness have been more abundant.

Within this century, the religious constitution of this state, the Presbyteries, Synods and General Assembly of the Presbyterian churches have been formed. A general union hath been effected between the General Assembly of the Presbyterian churches in the United States, and the General Association of Connecticut. A similar union hath also been formed between the General Association of Connecticut and the General Convention of the ministers in the state of Vermont. By these unions, the pastors and churches are brought into a more general acquaintance with each other, and with the general state of the churches and religion; cultivate mutual esteem and brotherly affection; are enabled more effectually to guard against error, erroneous and immoral ministers, and to act with better information, and more united and harmonious exertion and influence, in diffusing christian knowledge in the new settlements, and in communicating the blessings of the gospel to the Heathen.

The abolition of the slave trade in Great Britain, in New-England, New-York and Pennsylvania, and the total abolition of slavery itself in New-England, and the states above named, with the amelioration of the condition of the slaves, in the more southern states, is worthy of notice, and has a favorable aspect on human kind.

Especially, the uncommon exertion and charity, of late years, exhibited in Europe and America

for spreading the gospel among the Heathen, the formation of numerous societies for that truly apostolical and glorious purpose, is a new and peculiarly auspicious event. That ardor and union of prayer, among pious people, in both countries, for the conversion of the Jews and the calling of the Gentiles: the exertions which have been made, and are still making, to communicate the gospel to the most distant islands in the sea, and to the continents in the four quarters of the earth, portend great good to the church. When the servants of the Lord take pleasure in the stones and favor the dust of Zion, he will have mercy upon her, and the time to favor her is at hand.*

These are a sketch of some of the principal events of the last century. In these, doubtless, a considerable part of the prophecies under the sixth vial have had their completion. And by these the work of redemption has been progressing, and the great mystery of God has been rapidly carrying into execution. For all the glory the mighty Redeemer hath gotten to himself by them, and for all the good he hath done to Zion, let our hearts rejoice and render praise. While the great things which have been done for our fathers and for us are thus presented to our view, and we contemplate our distinguished privileges civil and religious, our personal, domestic and public happiness, how should we study and labor to bring forth fruit in some happy proportion to the blessings we enjoy? How ought the wonderful events and preciousness of time, to impress us with a sense of its inestimable worth, and the incalculable

* Psalm cii. 13, 14.

evil of mispending it ! How solemn and quickening are the thoughts that such an important portion of our short and precarious lives is gone ? Another century, another year, with all their sab-baths and opportunities, are past. Time has borne us on so much nearer to death, eternity and our final doom. With what seriousness ought we to make the enquiries, Have our preparations for them been proportionate to the rapid advances we have been making towards them ? Have we been making, or are we now making any preparation for them ? Can we endure the consequences of meeting them unprepared ? Should not the end of another year and century remind us of the end of all things ? Of the resurrection of the dead, of the dissolution of the world, and of that grand assize, in which all who have lived in the world, and died out of it, with all the holy and apostate angels, will meet together, and receive their final award ?

A new year and century are now commencing. The events of it will be vast and momentous ; and the earth will be mightily shaken. The inhabitants of the United States, according to their usual rate of population, will, by the end of the nineteenth century, be twenty-five, or thirty millions. Death by that time, like a mighty deluge, will sweep from the theatre of life more than three thousand millions of the human race. Solemn affecting thought ! All the wisdom, reason, life and beauty now upon the face of the earth will be no more. From past and present appearances, and a general view of the prophecies, we may expect that it will be one of the most eventful and interesting periods, in which God will, in quick

succession, carry into execution his judgments against his enemies, and effect the great events preparatory to the commencement of a more pure, peaceful, and glorious state of the church.

With respect to ourselves, we know not what a day, much less what a year may bring forth. Upon a moderate computation, more than six thousand people will die out of this state, before the close of the present year. Some of us shall most certainly be of this number. Many of us, who may survive may be called to weep over our dying children, and to commit our dearest enjoyments to the grave. How highly does it concern us to begin the year with God ! With entire satisfaction, with his righteous providence, in dooming us, and all the human kind to death, as a public, constant testimony against sin ?—With perfect submission to his will, with respect to all the occurrences of the year, and of time itself ? How should we rejoice that the Lord reigneth, and that the immense concerns of the universe are in his hands ? How calmly should we confide in his infinite wisdom, power, goodness and faithfulness, to direct and govern them for his own glory, for our good, and the great interests of his moral kingdom ? As our conduct will have great influence on the happiness or misery of posterity, the countless millions who are yet to be born and die, as well as on our cotemporaries, how ought we to avoid all error and wickedness, and to do every thing by prayer, instruction and example, and by diffusing Christian knowledge, and spreading the gospel, to the utmost of our capacity ? As we are probably under the pouring out of the latter part of the sixth vial, and the spirit of devils is gone

forth, and still going forth into all the world ; as the battle of the great God is doubtless begun, and will be still more dreadfully fought we may expect times of great danger, perplexity and trouble for ourselves and the church of God. Great circumspection, fortitude, zeal, patience and self-denial will be of the highest necessity. The language of our Lord to the churches, at this period, is, " Behold I come as a thief : Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."†

To conclude, we ask your acceptance of our united and grateful acknowledgements for the encouragement and support you have given to this magazine. Sensible of the immense worth of your present and future happiness, with great desire and affection, we wish you a happy NEW YEAR. May it indeed be a year of blessings to you and your families. Especially may your souls be in health and prosper. We intreat you to join your prayers with ours, that it may be a year of reviving and refreshment to all our churches ; a year of blessings to the United States, and to the whole world. Our days are swifter than a post, swifter than the rapid flight of the eagle. Soon shall we be gathered unto our fathers. Before another century our children, and the greatest part of theirs will be gathered, with us, to the congregation of the dead. O may we and they so live and die, as that we may obtain a meeting in that glorious world, where sin, and death, and time shall be no more ! There may we enjoy God, our blessed Redeemer, the holy angels, one another, and the whole church of the first born, and with

perfect harmony and love, worship him who sitteth on the throne and the Lamb for ever and ever !

NOTE.—It is observed in the preceding piece that no minister has died in this state the last year. Since the piece was written the Rev. NATHANIEL TAYLOR of New-Milford terminated his earthly course.

On the doctrine of the Holy Trinity.

THERE are some who profess to believe, that there is a God, who yet will deny, that there are, in him three persons, equal in essence and glory. There are several passages in the old testament which point out a plurality of persons in the Godhead ; but this truth, of the sacred Trinity, is very plainly and evidently expressed to us in the new testament. Matthew xxviii. 19. " Go ye therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." 2 Corinth. xiii. 14. " The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 1 John v. 7. " For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one " They are not three Gods : Reason and revelation assure us, that there is but one true God. Shall we or any man say, that there is in the Godhead but one person, that is the Father ; when in that text we are expressly assured, that there are three, and that these three are one ; that is, in essence or in nature and essential perfections the same ? Shall we, who know so little of our own being, particularly of the union of our bodies and souls ; and who are daily surrounded with so many mysteries in the world of nature, which though we must acknowledge they are incom-

† Rev. xvi. 15.

prehensible by us, yet we do not pretend to dispute against, but readily own their reality; shall we presume to dispute against and deny the doctrine of the sacred Trinity, because it contains a mystery incomprehensible by us? Let us know of a certainty, that we are under sacred and indispensable obligations to believe and profess what is so expressly revealed and testified to us, in the word of God, as this truth is; however much it transcends our capacity of comprehending it. Men cannot endure to have their word discredited, rejected, and vilified; and shall we think that God, who hath magnified his word above all his name, will easily pass by the offence of our disbelieving and denying the truth of his testimony, given us in his word, concerning this matter, because it contains a mystery in it that we are not able to comprehend and fathom? According to that, why may we not disbelieve and reject the most fundamental truths of religion, and the very being of God? For, "who by searching can find out the Almighty unto perfection?" Let us seriously take heed, lest we, who know so little of our own being, and that of other finite, limited things, be guilty of vile and sinful neglect and disrespect to the testimony, given us in the word, of the being of the infinite God, by disbelieving and denying this doctrine of the holy Trinity; because it contains in it a mystery, unsearchable and incomprehensible by us.

PHILALETHES.

The Gospel a Doctrine according to Godliness, illustrated in a series of numbers, adapted for insertion in a periodical publication.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE manuscript which accompanies these lines, was completed in its present form five or six months ago. It was written in a state of great bodily weakness, under which I have languished many years. It is therefore reasonable to expect, that judicious readers will discover in it plain marks of that imbecility of mind, which is the natural effect of a reduced and extremely low state of health. On this account, as well as some others, I have doubted whether it would be best to offer it for publication in the Evangelical Magazine. But being now reduced so low, that it don't appear probable, that I shall ever be able to do any thing more or better, towards leaving a public testimony in favor of that glorious gospel, which is fundamental to the support of my heart in the near prospect of death and eternity, I have concluded to submit it to your perusal, with liberty to publish it if you think proper. I must, however, request and expect, that you will return the manuscript, in case you should not direct it to be inserted in the Magazine; as I have no legible copy of it, and wish if it should not be printed, to leave it with my children.

Praying that you may have all needful assistance from the great Head of the church, and great success in your important undertaking, and requesting a remembrance in your prayers, I subscribe myself your cordial friend and fellow-servant in the gospel,

SAMUEL CAMP.

Ridgbury, Nov. 15, 1800.

The Gospel a doctrine according to Godliness.

NUMBER I.

IN the third verse of the sixth chapter of Paul's first epistle to Timothy, is this expression, "The doctrine which is according to godliness." And by the preceding context it appears, that by this expression he intended the same which he called the doctrine of God—the doctrine contained in *his* preaching and instructions, and in the wholesome words of our Lord Jesus Christ—that is, the doctrine of the gospel delivered by Christ and his apostles. Hence it appears, that, in Paul's opinion, the gospel preached by Christ and his apostles, is a doctrine according to godliness—that the whole constitution or system of the gospel, inclusive of all its doctrines, precepts and institutions, promises and threatenings, is not only consistent with, but calculated and tends to promote real godliness—true piety, in heart and life. Of this highly important truth, some illustration will be attempted. With this view, it may be proper to observe, in general, that godliness is only a different name for holiness, which consists in all right dispositions or affections towards all beings, and their proper expressions in words and actions.

Godliness comprises all piety towards God, and justice and mercy towards men, with all the genuine exercises and expressions, effects and fruits thereof, in heart and life. The godly man is disposed to treat all beings, God and creatures, with proper respect, to render to all their due, and to contribute all in his power, to the glory of God, and to the happiness of his fellow-creatures. It may be proper, further, to pre-

mise, that the principles or opinions, which men entertain, have great influence on their conduct, and even on their internal exercises, tempers and affections. The Pagan who believes the existence of a number of deities, of different ranks, and some of them intriguing, passionate and revengeful, lustful and deceitful, may naturally be expected to indulge and cherish feelings, correspondent to these ideas, and to act accordingly. The Roman Catholic, who believes the popish doctrine of indulgences, will naturally feel, as though he might safely commit the sins, for which he hath purchased an indulgence, and of course, commit them.

If the gospel, either expressly, or by just and fair construction, dissolves the obligations, or lessens the motives to holiness, or gives a licence, or holds forth encouragement to neglect religion, and indulge in vice and wickedness, it would seem as though it could not be a doctrine according to godliness. But if the contrary to all this is the real truth, and that, in a high degree; it must then be acknowledged, that the gospel is indeed a doctrine according to godliness, and well adapted to promote it. That this is really the case, will, I trust, appear, with undeniable evidence, from the following particulars, viz.

I. From a view of the character of God, which the gospel exhibits, it appears to be a doctrine according to godliness. Whilst wrong notions of God tend to enthusiasm, superstition and idolatry; just ideas concerning him, tend to piety in heart and life.

The character of God presented to view in the gospel, is inexpressibly more amiable and glorious, excellent and perfect, than any,

of which the mind of man was ever able to form an idea, from any other source ; and proportionably, better suited to promote real piety.

Christ, by affirming that he came not to destroy the law or the prophets, and he and his apostles, by frequently citing and appealing to the scriptures of the Old-Testament, have made those scriptures a part of their testimony, and asserted the authority of those ancient writings, as a *revelation* from God. Therefore, the character of God, which arises to view from the whole of the scriptures, including the Old Testament as well as the New, may justly be considered as the character of God exhibited in the gospel preached by Christ and his apostles, or in their doctrine.

God, according to the doctrine of Christ and his apostles—according to the account and representations of his character, exhibited in the scriptures, is an eternal being, existing from everlasting to everlasting—independent and self-existent, almighty, omnipresent and omniscient, the searcher of hearts, infinitely pure and holy—the only wise—impartially and infinitely just and righteous, and inviolably faithful and true, and infinitely good, gracious and merciful—the creator and preserver, and supreme Lord and rightful sovereign of the universe—the fountain, and source, and comprehension of being and of all good.

According to the doctrine of the gospel, as exhibited in the preaching of Christ and his apostles, and in the whole of divine revelation, God is pleased with righteousness, and displeased with iniquity—loves the righteous and hates the wicked, and is disposed and unalterably de-

termined, that his love of righteousness, and infinite hatred of sin, shall clearly appear, and be fully expressed, by *his conduct*—by his administration. At the same time, he is so infinitely benevolent and wise, gracious and merciful, that he is *disposed*, and knows how, and is able, to provide and lay a foundation for, and actually to accomplish, the recovery, forgiveness, and eternal salvation of sinners, in a perfect consistency with supporting the authority and honor of his law—with being and appearing to be infinitely holy and *just*—with holding sin in infinite abhorrence, and bearing infinite testimony against it in his conduct.

He is disposed and ready to receive into favor, the returning penitent, thro' Jesus Christ—to give him his holy spirit, to be in him, like a well of water, springing up into everlasting life—to guide him by his counsel, whilst here, and afterwards, to receive him to glory ; and as fully determined to display his dreadful wrath, in the just punishment of the finally wicked and ungodly.

That such is the character of God, according to the doctrine of the gospel, will be evident to every attentive, honest-hearted, and intelligent reader and searcher of the scriptures. How undeniably evident is it, then, that the gospel doth, in this particular, contain a doctrine according to godliness ? How great is the tendency of such *ideas* of God, to inspire the heart of him who entertains them, and believes them to be according to truth, with the most solemn reverence and awe of God with respect and esteem—to restrain him from sin, and to excite him to love, and fear, and serve the Lord—to return to him thro' Jesus Christ,

and to enquire diligently after the knowledge of his will, and carefully to obey it!

[*To be continued.*]

Sin necessarily leads to misery in this world and the next.

[Continued from page 209]

IT was the design of this paper to illustrate from sundry considerations in the existing nature of things, of the rational mind, and of social relations, the certainty that those who leave the world, in an unholy state, and without such qualifications as are required in the gospel of Christ, must go to a state of misery. "The end of these things is death."

This hath been already illustrated from the nature of sin, and from the impossibility that an unholy and unrenewed sinner can be happy, in going to the holy presence and place of God.

But perhaps it may be objected, that unholy men do now find many pleasures, altho' their supreme delight be not in the service of God and the duties of religion; and therefore they may hope to escape that perfect misery which the scriptures threaten.—I make no doubt but unholy men often plead this to themselves, as an excuse for quietness in an evil way. It is the same as one of the sacred writers mentions "because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are set in them to do evil."—But they ought to consider, that although they are now exempted from the extreme of punishment, this is no evidence that it will always be the case. They are now in a state of trial. God is treating them in such a manner that it may be seen they do not chuse him, nor his presence, nor his law and

government.—He now presents them an opportunity for sinful pleasures, that it may be known they prefer these to the delights of serving him; and that they prefer the pleasures of earth to the joys of Heaven. But on this part of the subject we ought to consider, not only that God hath said, they shall be taken away from these pleasures; but also that the course of nature is removing them continually to their long home, where there will be no object for sinful delight. If men, in their departure, could carry with them the objects of their sensual and unholy gratifications, and possess and use them in another world as they do here, they might possibly be happy there, in the same manner that they be here; but death will remove them from all these things.—The body, which is the instrument of sensual intercourse, must go down unto the grave—Their farms and their merchandize—their honors, their offices, their possessions, and every thing, in which they appear most to delight, must be left here.—Their amusements will remain to divert those, whom they leave to fill the places, which are emptied on earth by their departure. And all these things, which are now their idols, we are assured shall be consumed at the second coming of the son of man.—Where can unholy men, where can the unrenewed find their pleasures and their delights, after they are removed from this world? The course of nature is removing them to their end, and "the end of these things is death." The imagination which they have, because the unsanctified are not now overtaken with punishment, that they never will be, is altogether founded in ignorance—it is the illusion of a deceived heart, and the course of

nature is giving them daily evidence, if they could but see it, that all the words of the Most High shall be fulfilled.

2dly. Another of the causes, which there is in the nature of things, to prove the truth of the Apostle's description, that, "the end of these things is death" is the unhappiness which creatures experience in the convictions of an evil and a condemning conscience. Although the consciences of evil men may often be asleep, it is scarcely credible that this should always be the case. The calls of earthly pleasure are sometimes discontinued—a lassitude of animal nature sometimes destroys the high wish for sensual gratification—and misfortunes in their persons, or families, or properties, sometimes gives a pause for consideration, and then conscience whispers alarming words to the sinful and guilty mind. They will be words creative of misery; for a considerate sinner cannot approve himself; and self-disapprobation must be misery. As the appetites, through natural causes, lose their strength; as curiosity abates; and as approaching old age furnishes reasons for consideration, conscience will begin to speak more freely. In this period of life, unless a man be very stupid, he must sometimes think of coming before his God; and if his conscience disapproves, this will be an alarming thought.—Affliction, bereavement, loss and disappointment will, also, at any period of life, produce the same effects. Hence we commonly see them who are deeply afflicted, to be considerate, and feel the need of a preparation before they can come peacefully into the presence of God. Here is a natural source for misery to the sinful. A conscience is paced in every breast, and it is only a-

musement or worldly interest, or an unmolested opportunity to indulge a sinful wish which lays it asleep. The considerate sinner never approves himself—he always condemns himself.—It is so in this life—it will be so in death—and it must be so in the world to come. In the world to come, those causes which now impede consideration will all be removed. And no sinner, who considers, either here or there can approve himself for being opposed to God, his law and his government. Standing in the divine presence, his own conscience will be both a witness and a judge against him. He never can approve himself for being opposed, or for neglecting the duties which he owes to a God of infinite rectitude, wisdom and goodness; nor for being opposed to a law and government which his own reason must justify as right. In the world to come, we have reason to think, that the powers of conscience will be renovated, or in other words, that the causes which prevent their operation here, will be removed; and the sinner's punishment will be, in a great degree, wrought out by the exercise of his own temper, and the judgment which he passes on himself, thus fulfilling the description of the text, that "the end of these things is death."

3dly. If it should please God, to place sinners in a state of connexion with each other in the world to come, this must be another natural source of unhappiness and woe. The greater part of the woes, which sinners experience in this world, arise from causes in their own temper and conduct.—They afflict themselves, and they afflict each other.—They afflict themselves by their own excessive appetites and passions which cannot be satisfied; by their impatience

and discontent ; and by that self-accusation, which arises from a temper and conduct that is contrary to reason, to their own best good, and to the revealed will of God. They afflict each other by selfishness, avarice, pride, malignity and the works of contention.—These are the fruits of sin. Wherever sin is found, these are found ; for the curse goes as far as the transgression. Wherever the curse extends the effect will be conspicuous. This is witnessed by the history of a whole world, in all ages, from the beginning down to the present ; and it will be witnessed through eternity. Eternity will give higher evidence of the awful effects of sin in society, than can possibly be experienced in this world. To make sinners miserable to a very extreme degree in another state, the Almighty, who upholds and governs the universe, will only have to uphold their existence and the universe which they inhabit, and to place them in a situation where they can mutually act on each other, and they will to a great degree execute the penalty of the law on each other. Pride and selfishness in disposition and practice, under the direction of a common created intellect, with no greater means than are afforded in this world, will constitute a hell of torment. How often do men make this for themselves in this world ! Look on an earth filled with sorrow, and woe ! Look on the myriads of sinful minds in the eternal world, and see how it must probably be there. Conceive these minds, by some laws of existing and acting on each other, with which we are now probably unacquainted, brought into connexion, with a power of mutually afflicting, as a sinful temper disposes sinners to do !—All filled with pride, ha-

tred, malignity, and an overbearing, self-grasping spirit, and destitute of friendship, confidence and love, through the whole body ! This must constitute a state of woe and punishment, far exceeding what we have seen here on earth at any time. I might go much farther on this subject, and point out various other natural sources for a fulfilment of all the awful predictions against the ungodly. Nature is filled with evidence to confirm Revelation, but, at present, I shall proceed no farther, leaving the reader to his own observation and experience to suggest other sources of unhappiness to the finally impenitent which shall fulfil the holy word “the end of these things is death.”

If there be in nature these sources of unhappiness to those who transgress the law of God and live in sin, we must then believe with the Apostle “that the wages of sin is death” and that there can be no escape for us, but by a gracious renovation and forgiveness thro’ the mercy and by the spirit of God.

MINORIS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

The difference between the penalties of the law, and the threatenings of the gospel.

Ques. **D**ID God explicitly threaten Adam, that in case of disobedience, he should suffer the penalty of the divine law, whatever that was ? If so, and yet God could, and did dispense with it, have we sure evidence, that God cannot, and will not in some future period, dispense also with the threatenings of the gospel, against such as die in unbelief ?

The question divides itself into

two. The first enquiry is, Whether God explicitly threatened Adam, that in case of disobedience, he should suffer the penalty of the divine law?

Answer. 1. The language, in which the penalty of the law was expressed to Adam, was explicit. "Thou shalt surely die," or as translated in the margin, *Dying thou shalt die*. In this penalty, annexed to the command, there was no ambiguity. No penalty affixed to any law was ever given in more unequivocal terms. In this respect it was as explicit as possible.

2. This penalty gave no encouragement to Adam to hope for a dispensation of grace, or that he should by any means escape the evil denounced. But he had just reason to conclude, in case of disobedience, that he should suffer the punishment. For there was no unreasonable severity, either in the prohibition or the penalty, nor any intimations of grace made by revelation, or the light of nature, or to be inferred from any former dispensation of mercy to sinners, which might suggest the idea to Adam, that God might, perhaps, dispense with the penalty of his law. Therefore, when he became a transgressor, he had sufficient reason to consider his case hopeless.

3. Notwithstanding this, the penalty of the law was so far dispensed with, that Adam had, thro' the atonement of Christ, an opportunity given him to escape the evil denounced. This needs no proof, as it is admitted in the question: And if this is insufficient, the whole word of God, and the declarations of Christ in particular on this subject, bring sufficient evidence.

4. The declaration made in the penalty of the law did not howe-

er oblige God, in point of veracity, to see it executed. Had it done this, there could have been no room left for a dispensation of grace, consistently with divine truth, and God could not have extended mercy to him, on any terms whatever, or in virtue of any atonement, without a fatal wound to his own glory, and without shaking the foundation of the confidence of all his creatures in his word. Divine truth is too sacred to admit of any commutation. If it should appear that in one instance God had forfeited his word, there could no longer remain any real security, that he would execute any of his threatenings, or fulfil his promises: Therefore God, in providing a way of mercy, must be considered, as having informed us, that he had not pledged his word to execute the penalty, or we cannot reconcile his conduct, in this instance, with any grounds of future confidence in his truth.— That it may be manifest, that God had not bound himself, by his word, to inflict the penalty of his law on the transgressor, it will be useful to consider the obvious distinction, between a positive *threatening*, given as a prediction, that in the case described, the punishment *shall be inflicted*, and a *penalty*, considered only as an expression of the demerit of transgression, and the punishment to which the transgressor becomes justly exposed. In the first case, he who threatens is bound to execute as much as his word can bind him in any case whatever. But in the other, a mere penalty is not a positive assertion, that the punishment shall be inflicted. And I conceive it may be made manifest, that there was no positive threatening made to Adam, distinct from a penalty. in the sense that has now been descri-

bed. It is true, the penalty of the law was given in the words, 'Thou shalt surely die.' But this is no more than the ordinary language of all penalties, divine and human. They are always, and very fitly expressed in this manner; and according to the known use of language, it means no more, than that in the view of the legislator, the offender deserves the punishment expressed. When a man breaks the laws of a state or kingdom, to which he belongs, and incurs the penalty, no one supposes, that such state or kingdom is bound, in point of veracity, to execute the punishment. Such penalties are not considered as engaging its truth. States may be, and usually are bound to execute the penalties of their laws upon offenders, by considerations of public safety, and the support of government. But these are different from the obligations of veracity. And hence, all governments, notwithstanding the penalties annexed to their laws, feel themselves at perfect liberty to pardon offenders, when they conceive that this will be consistent with the public good. And so in the case under consideration, Adam could not have known, or have had any just reasons to conclude, that the general good would not have required that he should suffer. He was satisfied that God was just, and that the law was righteous, both in its precepts and penalties; and on this account, and not because he supposed that God had pledged his word, he had reason to expect that he should suffer without mercy.—Thus the penalty of the law was explicit, and if penalties can properly be called threatenings, and they certainly assume a threatening aspect over the sinner, then the threatening in this

qualified sense of the word was explicit.

The second part of the question will now be considered. Whether since God could, and did dispense with the penalties of the law, we have sure evidence, that he cannot, and will not, in some future time, dispense also with the threatenings of the Gospel, against such as die in unbelief? The enquiry amounts to this. Whether God in dispensing with the penalties of his law, so as to provide a way of salvation for sinners, does not give room for some uncertainty, whether he will finally execute the threatenings of the Gospel? To this I reply.—1. If God had broken his word in the first case, we might well question whether he would regard it in the second, or in any thing else that he has engaged to do.

2. If the threatenings of the Gospel are mere penalties, and in this respect, of the same nature as the penalties of the law, and it appears that God could, and did make such arrangements, that it was consistent with the support of government, and the public welfare, that he should dispense with those penalties, then we cannot certainly conclude that he may not make some such new arrangements by which it may consist with the general good, that he should also dispense with the threatenings of the Gospel, altho' expressed in the strongest language. Therefore,

3. If the case of such as die in unbelief be indeed desperate, the evidence of it to us, must arise from a material difference in the nature of the penalties of the one, and the threatenings of the other. And this I conceive is truly the case, and that it is most manifestly revealed to be so in the Gospel.

The nature of the penalties made known to Adam, has been already considered. We shall now attend to the threatenings of the Gospel, and shall attempt to show, that they are such, that the veracity of God requires him to execute them against all such as incur them, by living and dying in unbelief; which was not the case with the penalty of the law against the transgressor.

—That the threatenings of the Gospel are, in this respect, essentially different from the penalty of the law, may be conclusively argued from the consideration, that the penalty of the law had been already revealed, before the Gospel was given; and therefore there could be no need that the penalty should be repeated in the same way, and if it should seem to any one, that there might be need of this, yet the Gospel does not profess to be a repetition of the law, or of its penalties; but to be a very different dispensation. It reveals to us, that upon particular terms, which are there stated, those penalties can, and shall be dispensed with. And the threatenings of the Gospel are designed to assure us, that those penalties shall not be dispensed with, upon any other terms, than those which it reveals. These are repentance towards God, and faith in our Lord Jesus Christ. Therefore it is declared, He that believeth on the Son of God is not condemned, but he that believeth not is condemned already—He is condemned by the law, and not rescued by the gospel, and therefore the wrath of God abideth on him. All the threatenings of the gospel, except for the particular sin of unbelief alone, are of this nature, and are manifestly designed to limit the release which it proposes from the penalties of the law, to such as repent and believe.

It has no penalty of its own, but for rejection of Christ, and this is so circumstanced that it cannot admit of the smallest doubt whether it will be executed, for it falls on such only, as are condemned by the law, and excluded from any benefit by Christ, by the limitations of the gospel.

4. Besides, the threatenings of the gospel not only limit the release to such as believe, but they limit the period in which the benefit of this dispensation may be secured, and confine it to this life. They assure us that such as neglect to avail themselves of the present opportunity, shall suffer the direct course of law and justice. They declare that judgment shall be awarded according to the deeds done here in the body. All this proves, that the threatenings of the gospel are properly limitations to the extent of its favors, and so are predictions, in which God has pledged his word, that the law shall be executed on all others. They are not mere penalties, but declarations which engage God, in point of truth, to see that they are executed.

5. Moreover, the representation of the day of judgment, given in the 25th chapter of Matthew, evidently appears to be a prediction of what God is determined shall take place. It is not given in the stile of a penalty, but of a plain prediction. It declares that there will then be two classes of people, and that one shall be justified, and the other punished. This therefore, and other similar passages in the holy scriptures show, that God, to prevent unbelievers from presuming on his mercy, since it is known that he is a merciful being, has given his word, that none shall be benefitted by his mercy,

except according to the restrictions of the gospel. Again,

6. The law did not say that no mercy should be exercised towards transgressors: But the gospel says explicitly, that no mercy shall be extended to any, except according to the limitations it contains; no, not in any future period; but that all others shall go away into everlasting fire, and shall be utterly destroyed. These, and numerous declarations of the like import assure us, in a way which engages the truth of God, that there will be no further exercise of grace. The threatenings of the gospel are therefore essentially different from the penalties of the law. So that the consideration, that God does in a special case, carefully described and limited, dispense with the penalties of the law, in consideration of the atonement of Christ, does not give any ground of uncertainty, whether he will also dispense with the threatenings of the gospel, which are positive assertions, that the penalties of the law shall not be remitted, beyond the limits expressed in the gospel. The threatenings of the gospel are nothing more nor less, than the express declarations of God, in addition to the penalties of the law, that he will not dispense with those penalties, in favor of any, who live and die in unbelief, with an additional penalty against sinners, who have the light of the gospel, for unbelief itself. And so, instead of opening a door of hope for such as die in unbelief, they are designed to make it evident, that their case is altogether desperate.

Oh that all such as cherish a secret hope, that God will shew them mercy, though they die in unbelief, because he has provided the gospel salvation for those who were condemned by the law, would seri-

ously consider, that this gospel, above all other things, renders it evident, that such a hope is in vain!

MIKROS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

THE Apostle says, 1 Cor. v. 9—11. "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must needs go out of the world. But now have I written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat."

All agree that, if a member of the Christian church become openly immoral, he is to be cast out. But all are not agreed respecting the treatment, which is to be given him, after the sentence of excommunication is passed. Some suppose that Christians are here forbidden to eat with him at *common meals*; others, only at the *Lord's table*.

The following observations are offered in support of the opinion, that Christians are forbidden to eat, even at a common table, with a person, who is excommunicated from the church, viz.

1. The terms, in which the prohibition is expressed, naturally lead us to suppose that, when the apostle says, *with such an one, no not to eat*, he meant, at a common meal. In the eighth verse, the apostle speaks of the sacramental supper; and there makes use of a term, which he appropriates to this gospel feast; but which cannot be applied to eating, at a common meal.

When he says, "Therefore let us keep the feast," he makes use of a verb, which he evidently appropriates to the *sacramental feast*; and, which cannot be used, with propriety, to signify any other eating, but that *at a feast*. When he says, in the eleventh verse, "with such an one, no not to eat," he varies the term from that of *feasting*, to one which is expressive *simply of eating together*; and, which conveys no idea whatever of *keeping a feast*. But, when the Apostle says, *with such an one, no not to eat*, had he meant the same eating together, which he had, just before, expressed by *keeping the feast*; it cannot be accounted for, that he should vary the expression to one, which contains in it no idea of a *feast*; nor, any thing more, than that of two, or more persons *eating together* at a common table. It is true, that keeping the feast, is *eating together*: but it is equally true, that the word made use of, where the Apostle says, *with such an one, no not to eat*, naturally conveys no further idea than simply that of two, or more persons eating together.

When the Apostle is expressly treating on the subject of Christians communing together at the Lord's table, and makes use of a word, which he appropriates to the sacramental action, and which necessarily conveys the idea of *keeping a feast*; had his object been merely to forbid Christians to sit down at the Lord's table, and keep the gospel feast, with a person excommunicated from the church, it can hardly be conceived that he should drop the term, which he had before appropriated; and, adopt another in its stead, which conveys no idea of *feasting*, but signifies simply *eating together*.

Seeing the Apostle, when he says, *with such an one, no not to*

eat, expresses the prohibition by a term, which as certainly comprehends *eating together at common meals*, as, *at the Lord's table*; it appears unquestionable, that, *eating at a common table*, with a person excommunicated from a church, is as much, as strictly, and as literally forbidden, as *eating with such an one at the table of the Lord*. Nor can the reverse be made appear, unless evidence can be produced, (which it is presumed never can be) that the term, in which the prohibition is expressed, exclusively signifies *eating together at the Lord's table*; or, that the Apostle's argument necessarily requires so limited a construction.

2. It appears that the Apostle is here giving some new and additional directions, beyond what were already contained in the epistle, of which he here speaks. He says, "I wrote unto you in *the* (it should be rendered) epistle, not to company with fornicators." He considered himself as already having given directions, to the Corinthian church, to separate themselves from that social intercourse and familiarity with the openly wicked and profane, which all would suppose was proper and commendable among Christian brethren. Nevertheless, as Christians are mixed and united in the same civil society with others, there is a certain degree of companying with them, to which they are necessarily compelled by their situation; and, which cannot be avoided without *going out of the world*. *This companying*, therefore, with the fornicators of the world, the covetous, the extortioners, &c. is not forbidden to Christians. And, as *this companying and intercourse* cannot be avoided without going out of the world, it is manifest that the Apostle did not mean to

include, in it, *communion at the Lord's table* :—For he well knew that *such companying and communion* with the openly wicked, might, well enough, be avoided, by Christians without their leaving the world.

But he has still farther directions to give, respecting separating from a *brother*, who is a fornicator, covetous, &c. than were included in what he had already written to them against companying with other wicked men. The manner of expression would naturally imply this. “I wrote unto you in the epistle, not to company.—But now I have written to you not to keep company, if any man that is called a *brother* be a fornicator, &c. with such an one, no not to eat.” If Christians were not to *company* with fornicators, they would know, well enough, that they were not to admit them, with them, *at the Lord's table* :—A prohibition of *the less*, necessarily including that of *the greater*. And if the Corinthian Christians considered, even a lower degree of companying with the wicked of the world, than communing with them at the Lord's table, to be unlawful ; they, certainly, needed no new precept, or direction, to convince them that, should one of *their own members* abjure his Christian profession and character, it would be unsuitable for them to admit him to that highest act of Christian communion, *sitting down with them at the table of the Lord*. So much as this might naturally be concluded, without any new and special direction. So much at least might naturally be inferred, from our Saviour's own words, in the xviiith of Matthew, where he gave particular directions, how an offending brother was to be treated, if he refused to hear the church.

And, as this gospel was written many years before the epistle to the Corinthians, we have abundant reason to conclude that it was already in their hands.

3. It hence appears that there is a certain degree of companying with the fornicators, &c. of the world, *which is not forbidden* to Christians ; which is nevertheless *unadmissible with a brother*, who becomes openly vicious. If this be not the case, it is manifest that the Apostle gives no direction, respecting the treatment to be given *such an one*, but what was contained in the direction already given *not to company with fornicators*. But that companying with the fornicators of the world, which is allowable, is not *eating with them at the Lord's table* : For this may be avoided, by Christians, without their going out of the world. If, then, a *less degree* of companying with a *brother*, who becomes openly vicious, is permitted to Christians ; and this difference, with respect to companying, consist in not eating with *the brother* ; it is plain that the eating with a brother, which is prohibited, must be *at common meals*. For this reason, we may naturally suppose, it was, that the Apostle, when he forbade eating with a *brother*, &c. made use of a very different term, from that in which he had, just before, spoken of Christians partaking together of the sacramental supper ; and *this*, such an one as imports nothing more than simply *eating together*. The word in the original, by which the prohibition under consideration is expressed, is *sunestheîn*, which signifies nothing more than *eating with some one*. But all will acknowledge that Christians may, (*sunestheîn*,) *eat with one*, who has made no profession of Christianity : And yet (*sunestheîn*) to eat

with a *brother*, who is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, is *strictly forbidden*.—And it is worthy of observation, *this construction of eating with*, and this only, comports with the Apostle's general argument, the object of which is, to show that the company of an excommunicated person is to be more avoided, than that of those wicked people, who never made a profession of Christianity.

To all this, however, it is objected, that “a person, after excommunication, does not sustain the character, or relation of a brother : And, therefore, that, in the passage before us, it is not to be supposed that the Apostle gives any direction whatever, respecting the manner, in which Christians are to treat one, who is cast out of the church :—And, consequently, that the brethren of a church are only forbidden to *keep the feast* with a brother, who is charged with a fault, until they have examined the charge, and acted upon it as the case shall require.”

To this objection it may be replied,

1. That had it, in fact, been the design of the Apostle, to give directions to the church, how to treat one, *who is now a brother*, in case he should violate the laws of his holy profession, *and be cast out* ; it would be no more than natural to suppose, that he would have expressed himself in the very words, which he makes use of in the passage before us. When he speaks of one *that is called a brother*, it is observable that, to express the idea, he makes use of *a participle of the passive*. The phrase, literally rendered, is *if any one being named a brother*, be a fornicator,

&c. One, being named a brother, may yet become a person of an immoral character : And the direction is plain, how the brethren of a church are, in that case, to treat him—*with such an one they are not to eat*. But to suppose the Apostle's object was, only to prohibit a Christian church, the liberty of *keeping the gospel feast together*, after one of its members is charged with a fault, *lest they should commune with a guilty person*, is, to say no more, a supposition without the least solid foundation.

2. But if we reflect that excommunication is a mean, divinely instituted, for the recovery of an offending brother, as much and as really as any of the steps, which are previously to be taken with him ; this will give additional strength to the argument, which supposes that the Apostle is here giving directions, to Christians, how they are to conduct themselves towards one, who is rejected from the church. He had, just before, informed the Corinthian Christians, that a great object, which they were to have in view, in casting out an offender, was his recovery from his fall :—He directs to deliver such an one to Satan *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*. Nothing, therefore, can be more natural than to suppose, that particular directions should be given to the church, how to treat a rejected member, in order that this *last step*, which they could take with him, for his recovery, might, through the blessing of God, become effectual.

And if this be the end, for which an offending brother is to be excommunicated from a Christian church ; it evidently appears to be a matter of very great importance, that Christians should know in what manner they are to con-

duct themselves towards him : Inasmuch as his recovery is to depend, under God, upon the treatment which he receives from the church, from which he is rejected. And as such an one is in another, and a very different predicament, from one who never made a profession of christianity ; and, his offences are much more heinous, than those of the fornicators of this world ; reason, and the circumstances of the case, all concur to evince the propriety, of his being treated in a different manner from those, who always appeared to be *of the world*.—With the *latter*, Christians are not to company in *keeping the feast* : but with the *former*, they are forbidden *to eat*.

If these be the means, which the head of the church has instituted for the recovery of an offender ; it must be an instance of manifest unfaithfulness to Christ, and also of great unkindness to one who is rejected from the church, for Christians to company with him *even so much as to eat*.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

2 Timothy iv. 13. "The cloke that I left at Troas, bring with thee, and the books, but especially the parchments."

The following remarks on the above passage are extracted from a note in *The Pursuits of Literature*.

"THIS epistle was written from Rome when Paul was brought before Nero the second time. In the 22d chapter of the Acts, Paul was tenacious of the privilege of Roman citizenship, and it proved of much advantage to him before the Centurion. It may be matter of probable conjecture, that he might be required to prove himself a citizen of Rome, when he was to make his defence. The

parchments might contain some documents, or be a deed or diploma of some consequence to the matter in question. But as to the *cloke*, there is something more particular. In the original the word is *Phelones* or *Phailones*, which is undoubtedly a corruption from *Phainoles*, and it is so read in some ancient manuscripts. This word was probably *grecised* from the Roman word *Panula*. This is no more than was done frequently in other languages and in other countries. When the Roman state degenerated into an absolute monarchy, many citizens laid aside the *Toga* and wore the *Panula*, or the *Lacerna* in its stead. Augustus highly disapproved of this change in their dress. As the *Panula* was so specifically a Roman garment, St. Paul might wish, as a slight confirmation of his point, to show what was his customary dress. It may be further remarked that the *Panula* was a vestment which the Romans generally wore upon a journey ; therefore the apostle says that *he left it behind him at Troas*. This is only written as a merely literary remark to hint, that in the minutest passages of scripture there may be some meaning ; and that nothing can be so contemptible as a foolish and profane ridicule, on any passage in the sacred writings, *founded on ignorance*. There is no passage in the Hebrew or Greek scriptures which will not admit of such an illustration or explanation, either *philologically* or *critically*, as may put to silence the ignorance of foolish men."

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a series of Letters to the Editors.

[Continued from page 223.]

LETTER XI.

Second letter from the Rev. EDWARD D. GRIFFIN of New-Hartford.

GENTLEMEN,

IN pursuance of the design suggested in the close of my last, the narration, which was then left unfinished, will now be resumed.

The late attention of our State Legislature to schools has led the way to important benefits to children, as well in this, as in many other towns. In consequence of the new arrangements, school-masters of serious minds have been employed, who have entered in earnest upon instructing the children in the principles of religion, and praying with them. The effect has been, that many schools have been awakened, and as we have good reason to conclude, have received lasting benefits. Three of the schools in this town were last winter under the care of men professedly pious, and very faithful in imparting these instructions. Out of these, nearly twenty children, in the course of the winter, it is hoped, were introduced into "marvellous light." The knowledge possessed by such as we hope have been savingly enlightened by the divine spirit, is worthy of particular observation. Important ideas and distinctions which it has been attempted in vain to give to others of their age, appear familiar to them. One lad in particular, in a certain interview which was had with him, discriminated between true and false affections, and stated the grounds of his hopes and fears in a manner very surprising and affecting. It was the more so, because the evening before an attempt had been made with children of the same age and neighbor-

hood, and of equal abilities and opportunity; and it had seemed like "plowing on a rock;" inasmuch that the hope was almost relinquished of ever being able to introduce discriminating ideas into minds so young. It would be ungrateful not to acknowledge that in a remarkable manner it hath pleased the Most High "out of the mouths of babes and sucklings to perfect praise."

It is hoped that about fifty heads of families have been the subjects of this work; a considerable part of whom rank among the most respectable and influential characters in the town. This however gives the young no just encouragement to hazard their salvation on the chance of being called in "at the eleventh hour." Had they seen the anguish of some of these for neglecting so long the great business of life, it might discourage such neglect in them. Penetrated with remorse for the waste of life, and for the lax examples by which they supposed they had corrupted others, they seemed to conclude it was probably too late for them to find mercy; yet were anxious to disburden their conscience of one torment, by solemnly warning the youth not to follow their steps. "We are soon going, said they, to receive the reward of wasted life; and we warn you to proceed no further in search of a more convenient time to prepare for death. We have been over the ground between you and us, and this 'more convenient season' does not lie before you. Oh that we could be placed back to your age, for then we might have hope. If you did but know and feel as we do the value of youth, you would surely better improve it." In language of this import have they been frequently heard to vent themselves,

while despair and anguish seemed settled on every feature; all which, united, produced sensations in the affected hearers not easily described.

The power of the almighty spirit has prostrated the stoutness of a considerable number, who were the last that human expectation would have fixed on to be the subjects of such a change. One man who lives at a distance from the sanctuary, and who perhaps seldom, if ever, visited it in his life; and who, as might be expected, was extremely ignorant and stupid; has been visited in his own house, and in the view of charity, bro't into the kingdom. His heart seems now for the first time to be towards the sanctuary, though ill health prevents him from enjoying the blessings and privileges of it. Another old man, in the same neighborhood, who had not been into our house of worship, and probably not in any other, for more than twenty years, has been arrested, in his retirement, by the divine spirit, and still remains "like the troubled sea when it cannot rest."

It has been a remarkable season for the destruction of false hopes. Nearly twenty of those who have lately appeared to build "on the rock" have been plucked off from the sandy foundation. As a caution to others, it may perhaps not be improper briefly to state the previous situation of some of these. One had supposed that she loved the God of providence because she had some sense of his daily kindness to her and her family. She was the one mentioned in my former letter, who was brought to see and acknowledge that she hated the real character of God with all her heart. Another, having been brought up in gay life,

was also very ignorant of the essential nature of true religion, insensible of the deceitfulness of her heart, and in full confidence of her good estate. Another, accustomed to contemplate moral truth, in the light of a clear and penetrating intellect, had mistaken the assent of the understanding for affections of the heart. Another had been the subject of some exercises in early life, which had induced the hope that he was within the embraces of the gracious covenant. But he had become a worldling; and lived in the omission of family prayer. Still, while under his late conflicts, he would reach back, and fasten anew on his former hope, (which he had made little account of in the days of his carelessness) until the power of the divine spirit broke his hold. Another had formerly rested her hope on some suggestion to her mind (somewhat like a voice) assuring her in time of sickness and anxiety, that her sins were forgiven. Another had been introduced into a hoping state in a season of awakening several years ago; since which, nothing special had occurred as a ground of self-distrust, except that she had sometimes, for a considerable season, neglected prayer and spiritual contemplations for worldly objects. Another was first put upon suspecting and searching himself by finding in his heart an undue appetite for the gaieties and vanities of youth. He had just returned from a party of pleasure when his conflict began. Another was the man mentioned in my former letter as having been so opposed to the sovereignty of God, in the dispensations of his grace. The rest, for ought that appeared, were as hopeful candidates for heaven as many professors. From observing the effects

which the light of God's presence had upon false hopes, a trembling reflection arose, 'How many such hopes will probably be chased away by the opening light of eternity!' The Lord seemed come to "search Jerusalem with candles" and to find out those who were "settled on their lees." The church felt the shock. No less than three conversed with me in one week on the expediency of withdrawing from the sacrament. That same presence which at Sinai made all the church and even Moses, "exceedingly fear and quake" rendered it now a time of trembling with professors in general. Nevertheless it was, in respect to most of them, a season of great quickening and a remarkable day of prayer. Two persons have been for several months under deep dejection, which at times bordered on despair; one, being extremely weakened by ill health; the other, having experienced such dreadful heart-risings against God as to be terrified into the apprehension that her condemnation is sealed. Some, after having had, so far as we can judge, a saving change pass upon their hearts, have had seasons of thick darkness. One person, after the dawn of a joyful morning, was for two or three months overshadowed with a cloud, and by turns appeared in almost total despair, and notwithstanding he had such apprehensions of guilt and danger that sleepless and "wearisome nights" were "appointed" to him; yet he verily thought, (to use his own frequent expression) *that he was as stupid as the beasts*, and that his stupidity was daily increasing; though to others it was evident that what he considered the increase of his stupidity, was only the increase of his anxiety about it. In other

instances, the enemy has attempted to divert people from their anxiety with premature hopes.

We have met with little or no open opposition to the work; the corruptions of those who were not drawn into it, having been held in awe by a present God. It is apprehended there has scarcely been a person in town, of sufficient age for serious thought, who has not felt an unusual solemnity on his mind. A general reformation of morals and sobriety of conduct are observable through the town. Family prayer has been remarkably revived. On the day of the general election of state officers, (a day usually devoted to festivity) the young people, of their own accord, assembled in the sanctuary; where, by their particular desire, a sermon was delivered to them; and they went home generally agreed that one day spent in the courts of the Lord was better than a thousand wasted in vanity. Upon the whole, it is a given point among the candid that much good and no hurt has been produced by this religious revival, and that it would be a matter of exceeding joy and gratitude, if such a revival should be extended through the world.

In this work, the divine spirit seems to have borne strong testimony to the truth of those doctrines which are generally embraced by our churches, and which are often distinguished by the appellation of Calvinism. These doctrines appear to have been "the sword of the spirit" by which sinners have been "pricked in their hearts," and to have been "like as a fire and like a hammer that breaketh the rock in pieces." It is under the weekly display of these that the work has been carried on in all our towns.

These have been the truths which the awakened have deeply felt, and these the prominent objects in view of which the young converts have been transported. The scenes which have been opened before us have brought into view what to many is convincing evidence that there is such a thing as *experimental religion*; and that mere outward morality is not the qualification which fits the soul for the enjoyment of God. People, who before were of inoffensive conduct and of engaging social affections, have been brought to see that their hearts were full of enmity to God; and now give charitable evidence of possessing tempers, to which before they were utter strangers. It may be added, that some of the subjects of the work now acknowledge that they lived many years in dependence on a moral life, (and one of them, driven from this ground, tried to rest on the Universal plan;) but they are now brought to see that they were "leaning on a broken reed," and no longer rest on supposed *innocence* or *good works*, but on HIM who came to save the *chief of sinners*.

I am, &c.

E. D. GRIFFIN.

New-Hartford, Sept. 1800.

LETTER XII.

From the Rev. WILLIAM F. MILLER, of Windsor, Wintonbury Parish.

GENTLEMEN,

WE have reason to rejoice that the Lord reigns; for as a gracious God, he is wonderfully visiting many parts of our Zion, with his salvation. In his great mercy, he has poured out upon many of our towns the spirit of grace and of supplication. He has carried on a blessed revival of

religion, in such a distinguishing manner, as to convince serious, attentive observers, that the same mighty power of the Holy Ghost, which wrought so efficaciously on the day of Pentecost, is still displayed in the building up of his church, in the world. In this extensive work of grace, he has confounded and silenced many of the enemies of the gospel, especially that class of them, who, while they professedly believed the sacred scriptures, denied the necessity of the special agency of the Holy Ghost in the regeneration of sinners. For such has been the peculiar and glorious nature of the work, that it has been evidently seen to be the work of God, and not of man: That, when a Paul has planted, and an Apollos watered, God has given all the increase; so that all has eventually depended on the blessing of the divine spirit, in making the gospel effectual, in the calling of sinners to repentance. Such extraordinary seasons of the out-pouring of the divine spirit are, therefore, worthy of remembrance, since they serve to destroy the strong holds of error and vain philosophy; and to bring a backsliding people to the real knowledge of God. They prove, beyond a doubt, that the Holy Ghost operates in the hearts of men as a convincer and a comforter; and that, since our Saviour's ascension to glory, he has been sent down to convince the world of sin, because they have not truly believed in the name of the only begotten Son of God. As, therefore, in the course of the past and of the present year, there has, in the judgment of charity, appeared to be such a glorious work among the people of whom I have the ministerial care, it may be useful to follow the example of others,

in laying an account of it before the public.

Previous to this uncommon feriousness, which there has been among us, the cause of religion, for many years, had been in a low and lamentably declining state. But here and there one had been under an awakening influence of the divine spirit, and brought to a saving knowledge of the truth. For several past years, not more than two or three persons had, in any one year, joined the church. Deism and other corrupt opinions were prevailing, and, as the natural consequence, the morals of the people had greatly degenerated. Family prayer—the Christian Sabbath—public worship and divine ordinances were greatly neglected. The rising generation, more especially, treated things of this nature with great coldness and indifference. A few of the children of God with us, at this period, were deeply affected and alarmed, at these threatening appearances of a-bounding wickedness. It seemed as if a righteous God were about to forsake us altogether—to give us up to hardness of heart and blindness of mind. And what seemed peculiarly to alarm our fears, at this time, in respect to our local condition was, the pleasing news we heard of the powerful work of God, in other towns, while there was such a growing neglect of religion among ourselves. This gave us reason to fear, that while other parts of Zion were so highly blessed with the presence of God, and the work of his grace, we should be left to our own destruction. We therefore then felt the great need of abundant prayerfulness, and were brought to cry to the Most High, for his holy spirit to be shed down for the awakening of sinners and quickening of his saints.

I appointed a weekly conference, in the latter part of the month of Feb. 1799, for this purpose, believing that the prevailing wickedness of the day called for extraordinary prayer to God. This appointment was succeeded far beyond what had been expected in bringing many people together to unite in prayer to God, and in seeking the precious blessings of his grace. In the latter part of March and the beginning of April, of the same year, there appeared the small beginnings of more than ordinary attention to the things of God's kingdom. Some were struck with a deep conviction of their sin and danger, and others were alarmed. This attention to religion continued to increase for several weeks, till it had become so general in the parish, that it was judged expedient to set up, in various parts of the society, several religious meetings. At these meetings, which were three and sometimes four in a week, a sermon was preached; and in this way three and generally four sermons were preached in a week, besides those preached on the Sabbath, for more than six months together, during this revival. This seemed necessary to prevent disorder among the people, and to enlighten their minds in the knowledge of the gospel, and the way of salvation by the Lord Jesus Christ. From this time, the house of God was filled on the Sabbath; and these weekly lectures, in various parts of the parish were attended by from two hundred and fifty, up to three and four hundred people. The attention to religion soon became greater than was ever before known in this parish. There was no longer a cold and formal attendance upon divine worship. The countenances of crowded assemblies were fix-

ed and solemn; their eyes were upon the speaker; their ears were open to the truth, and they were pricked in their hearts. No pains were spared to hear the gospel preached. All was solemn and silent. Nothing appeared like noise and enthusiasm. Many might be seen, from time to time, melted into tears, from the impressive force of truth, set home upon their hearts, by a divine influence. Such had been the opposition to experimental religion, that persons thus affected, with a sense of their sin and danger, were, at first, afraid that they should be noticed and derided for these impressions. Many of them, therefore, resolved to keep from meeting, where they found their hearts so deeply affected. But, they were so powerfully impressed with this conviction, as to be compelled to resort to the places of worship; and the cry was, "What shall we do to be saved? Is there any hope—any encouragement for such hardened sinners to seek for salvation? Is not our day of grace for ever past? Does God offer salvation to such hardened, guilty and ungrateful sinners upon any terms?" For they were now awakened out of their long sleep of carnal security, and brought to examine into the guilt and pollution of their own hearts. They were convinced that they were truly wretched, and miserable, and unholy, in the sight of God. They saw that they were and always had been the enemies of God in practice, and that the temper of their hearts was opposed to his law and government. They were convinced that they had been living, and were now living such a life, as must inevitably end in their everlasting destruction, if persisted in. They had such a sense of the depravity of their own

hardened, wicked hearts, as to be convinced that no power was sufficient to change them, but the Almighty power of God; and that, unless they were renewed by the spirit of his grace, they must forever perish in their sins. These deep convictions of soul made them sensible, that however much their hearts had been opposed to the doctrines of divine sovereignty, total depravity and salvation by grace, yet, that they were thus depraved in heart; and that it was wholly in vain to hope for salvation in any other way. They now saw, that if they were saved at all, it would be owing to the uncovenanted mercy of God; and, therefore, were brought to lift up their hearts in strong cries to him in the expressive language of David, Psal. xxv. 11. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." In the midst of these distressing fears and sorrows of soul, in many instances, they were, at once, relieved, by an instantaneous change of their views, when a new apprehension of the character of God, or of Christ, broke in upon their minds in a most sweet and glorious manner, in consequence of which they felt their enmity and opposition to the character of God, and of the Lord Jesus—to the law and gospel, and to the way of salvation therein taught, taken away; and they beheld such purity and goodness—such sweetness, beauty and glory in divine things as filled their hearts with unspeakable joy. Overpowered with the greatness of the change under the view which they then had of God and religion, they cried out, "What have we been about, that we have not been praising God before? Oh! we never knew what happiness was, till now. What a feast are the

‘holiness, the goodness and the
 ‘mercy of God, and the conde-
 ‘scending sufferings of Christ to a
 ‘guilty, thirsty, perishing sinner !
 ‘How could we ever have sinned
 ‘against a God and Saviour of such
 ‘infinite goodness ! Oh, how vile
 ‘we are in the sight of such an
 ‘holy God ! How dreadfully guilt-
 ‘ty and unworthy of his notice !
 ‘But thanks be to God, who giv-
 ‘eth us the victory thro’ Jesus
 ‘Christ, our Lord ; and let the a-
 ‘dorable Trinity be praised for
 ‘ever and ever.” They now felt
 a sweet submission to the will of
 God in all things—had done quar-
 reling with his justice, and had
 such an all-subduing sense of the
 purity and glory of his perfections,
 as to rejoice that he was God, and
 just such a sovereign and holy God
 as he is. Their very souls were
 tuned to that divine song, “The
 ‘Lord reigneth ; let the earth re-
 ‘joice.”

Hitherto, among the hopeful
 converts, there has appeared a
 great uniformity in the prevailing
 temper and relish of the soul. It
 has been evident, that whosoever
 is born of God loveth God and
 Christ, the law and gospel, and
 the church and gospel institutions.
 It has truly appeared, that the
 kingdom of God consisteth in
 righteousness, and peace, and joy
 in the Holy Ghost : that it influ-
 ences to purity in heart and practice,
 to peace in society, and to joy in
 attending upon all the duties of re-
 ligion, thro’ the blessed influences
 of the divine spirit. But, tho’
 such has been the great uniformity
 of temper and relish of soul, in the
 hopeful subjects of this work ; yet,
 in other respects there has been a
 considerable diversity. Their spir-
 itual exercises—their joys and com-
 forts have not been all alike, nor
 equally great. Some appear to

have had greater and clearer dis-
 coveries of divine things than oth-
 ers—to have had a deeper and
 more agonizing sense of their own
 vileness in the sight of such an ho-
 ly God, and to have had greater
 and larger seasons of spiritual re-
 freshings from the Lord. But
 this has appeared to be true of all,
 that even those, who have been
 the most fearful of deceiving them-
 selves with a false hope, have felt
 a most humble and sweet submission
 to God, and to the glorious scheme
 of salvation by a crucified Re-
 deemer. Their views and feelings
 towards God and the Lord Jesus
 Christ—towards the law and the
 gospel—towards the church and
 the sacraments, and, in short, to-
 wards all religious duties have been
 changed. The holy scriptures are
 more highly prized. Family pray-
 er is now attended in many families
 where it was before neglected.
 Those, who once hated and revil-
 ed a religious life now rejoice in
 it, while they contemplate the
 sovereignty, the holiness, the jus-
 tice, the mercy, the grace and the
 goodness of God, with real com-
 placency and satisfaction. The di-
 vine law, which they once hated,
 because of the strictness of its re-
 quirements and the dreadful nature
 of its threatenings, they now de-
 light in, as holy, just and good in
 all its requirements ; and while
 they love, praise and adore the Al-
 mighty, their hearts are engaged
 in a willing obedience to his law.
 The Lord Jesus Christ has also
 been exceedingly precious to their
 souls. They have contemplated
 his amazing condescension and suf-
 ferings to expiate for sin—to mag-
 nify the holy law of God, and
 make it honorable for divine justice
 to grant pardon and salvation to
 the penitent believer ; and humbled
 in the dust for their own wicked-

ness, they have felt that they could never sufficiently praise and glorify him. They continue to manifest a desire after the sincere milk of the word, to grow thereby in grace and knowledge; an attachment to the holy scriptures and to gospel institutions; and an exemplary walk and conversation. But, tho' such, at present, appears to be the promising fruit of this work; yet, I pretend not to say, that none will hereafter disgrace their profession. The enemy has generally, in all great religious revivals, scattered some tares among the wheat. It concerns all professors, therefore, to remember, that if they do spiritually abide in Christ, and he in them, they will consequently bring forth much fruit, to the glory of God; and that, if they bear not fruit, they will be taken away as unfruitful branches, whose end is to be burned. This work has been extended to persons of different ages from twelve years old up to sixty; and to both men and women, tho' to a greater proportion of the latter. Since the present special attention to religion among us, there have been fifty-four persons added to the church, in about fourteen months; the most of whom professed to have experienced a saving change in the course of this revival: and the few others, who before had a weak hope, were now greatly quickened, comforted and confirmed. Sundry others have been hopefully the subjects of this work; and tho' the most powerful period of the revival is past, yet, even to this day, there are favorable appearances that others will become the happy subjects of the kingdom of God. As some persons may desire a more particular account of the experiences of some individuals, who have been the hopeful subjects of this glorious

work, I intend in a subsequent letter to give such a narrative.

I am yours,
WILLIAM F. MILLER.
(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An account of the conversion of Amelia.

AMELIA was descended from respectable parents. Her powers of mind were above the common level; and much pains and care were employed in giving her an education which might enable her to appear, on the stage of life, to good advantage. Her parents, in the judgment of charity, were friends to piety and virtue. While she was yet in the earlier part of youth, her mother, after a course of distressing sickness, paid the great debt of nature, and bowed to the KING OF TERRORS. The father was left a solitary and afflicted man. He mourned for his deceased friend with a commendable sincerity. In speaking of her, the tear of grief would steal down his cheeks, even after she had been long deposited in the cold and dismal mansions of the dead. A hearty mourner doth not soon forget the dear object of his affections. Noisy and tumultuous grief quickly goes off, but that which is sincere and deep long remains. After a course of time, when he had passed many a lonely month in sorrow, and had paid that debt of mourning, which the world esteems due to the memory of the dead, and all that the strictest laws of decorum require, the father of Amelia supposed the circumstances of his family made it his duty to connect again in life. He accordingly formed a second connubial relation

From this connection, nothing of an unpleasant nature to the family, as is too often the case, resulted.— Amelia was now in that time of her youth, when she thought of little else, except adorning her person, and scenes of gaiety and diversion. The comeliness of her person and gracefulness of her figure made her vain. Her ambition was only to shine in the polite circle, and to gain admirers. In a round of fashionable gaieties several years passed. With tenderness and affection, her father frequently pressed her to seek something more solid, as her felicity, than could be found in youthful amusements and pursuits, intreating her to repair to the inspired volume as the fountain of heavenly light, and to think of another and eternal world. Accustomed to obey, from the happy family government maintained by the father, she heard his counsel with deference. Although she treated religion with outward decorum and civility, yet she could not endure the thought of a relinquishment of what she called the innocent amusements—the harmless levities—and sweet pleasures of youth, for what she thus termed the austerities of piety and religion. A sacrifice of this nature, she counted too great for one in the bloom of youth. However, as she was fond of reading, in her leisure hours, she would occasionally take down from her books the sacred volume, or some other serious work, and read for a few minutes in them. But she did not relish them. Her delight was in novels, plays and other pieces of mere amusement. Nevertheless her memory retained some solemn truths, which had passed in her mind while reading the Oracles of God, and books of devotion. Recollecting, one day, some pious

sentiments contained in what she had read, she thought with herself “ I will now sit down and spend a few minutes in meditating on religion, which has been so often recommended to me, and of which I have heard so many excellent things said ; particularly, I will examine whether I have such a *SINFUL HEART*, as it is affirmed that mankind actually have—especially in the following words, *the heart is deceitful and desperately wicked*. What has been my life ? one continued series of forgetfulness of God—and a Redeemer, who died to save a perishing world. What have been my thoughts ? vain and foolish. Where have my attachments been ? on the merest trifles. Can I lift up my eye to a holy God ? My conscience accuses, condemns and pains me. I will reflect no farther. I will dismiss these thoughts.”

Dismissing, as is to be feared multitudes do, this rational employment of her mind, she hastily resorted to her usual mode of spending her time. Concluding that she had many—many years yet to live, she had no doubt, but there would still in future be abundance of time and opportunity for attending to the concerns of her salvation. All her circle of friends and acquaintance of both sexes were gay and unserious. They did not, it is true, either openly despise and scoff at religion, or secretly disbelieve its reality. But they apprehended that it was much too early in life for them either to profess or practise piety and religion. Add to this, it was a time of great deadness and languor in religion, in the place where she resided. They had it is true excellent sermons on the Sabbath. The people likewise very generally repaired to the sanctuary on Lord’s day. They were

delighted with their Minister, not so much for his evangelical strain of preaching as for his good sense, literature, exemplary conduct, pleasing manners, and eloquence. But no one was known to be under any peculiar concern about another state of existence, or to be in earnest about obtaining eternal life. In such times of general security, doubtless, some are impressed, awakened, and brought to true religion, though unknown to others. Where God's holy word is faithfully dispensed, we may conclude it will be more or less successful. Having had many transient and occasional thoughts on religion, at different times, Amelia was at length brought to a serious consideration of her ways. She could not, indeed, assign any special cause of her serious thoughtfulness. But so it was, her conscience reproved her for a sinful life. Great distress and anguish she endured on account of her rebellion against God, enmity of heart to his character and law, and omission of duty. Her conviction of sin was long, deep, and distressing. Religion seemed to her a solemn reality. Neglecting it, conscience would not permit her to be at rest. For some days, she would have great distress of mind, and bitter upbraidings of conscience; then she would feel but little of this—would be, in a degree, at ease. In this manner she passed a whole year. There was no one to whom she could open her mind in like distress. In silence, therefore, she bore all her anguish and awful sense of guilt and deserved misery. She knew not that others ever felt as she did. Supposing her case singular, she was ready almost to despair. Indeed she was afraid to disclose to anyone her concern and conviction.

After about a year of such anxiety and distress, sometimes greater, and sometimes less, she experienced such a CHANGE in her affections, views, and feelings, that she ventured to admit a hope that a merciful God, in his infinite sovereign goodness, had imparted unto her spiritual life—that she had become a new creature in Christ Jesus—and might take hold of the promises of the gospel.

What gave her a ray of hope was her different views, feelings, and exercises towards divine things. They all seemed new and glorious to her; and she felt such pleasure in religion as was unspeakable. In her estimation no joy could be compared to this, to serve and please the Lord. She thought that she had once in gay and favorite amusements enjoyed much happiness, but now it appeared to her utterly unworthy the name, and when all of it was put together, not so much as she now enjoyed, in one hour, in religion. God, in all his adorable attributes, in his sovereignty, holiness, and righteousness, as well as in his free grace, rich mercy, and boundless goodness, appeared unto her glorious. The law appeared glorious, in its extent and requirements. The word, worship, and ordinances of the gospel—together with the duties of religion in general appeared delightful. The blood of Christ seemed to be all her dependence. With peculiar sweetness did her mind dwell on the name of her Saviour.—She lamented that religion was in so declining a state; and was wont to say, "Oh that my eyes might be so blessed as to see a revival of it!" A few years have revolved, and she has found the happiness. In consequence of her marriage, she removed from the place of her nativity, into a place

which, the last year, was so highly favored as to partake largely in that revival of religion, which has blessed various parts of our land. With tears of joy, she often exclaims, "Oh what singular advantages have people, especially youth, to become serious, where there is a revival of religion; when there is so much encouragement; where each one's seriousness is an invitation to another's! Oh what ardent gratitude should go up to heaven for such a blessing! What would I have given, in my distress of mind—under my painful convictions, had there been such a revival."

A people know not the magnitude of the mercy, when religion is in repute among them, and their minds generally called up to things spiritual and divine.

This account of Amelia's conversion is real and not fictitious. To prevent the real name being known a fictitious one has been assumed. Facts in religion are of unspeakable moment. For while curiosity is gratified, Christians are instructed, quickened, and confirmed.—A day of God's power and grace among a people is a GOLDEN SEASON—A PRECIOUS OPPORTUNITY, which perhaps none can estimate high enough.

Death of Leonora.

GENTLEMEN,

AS the plan of your Magazine is calculated, under fictitious names, without wounding the feelings of any one, to introduce all classes of readers into the apartments of the sick and the dying,—to draw aside the curtain, and bring up to their view those tender scenes, which pain the heart of a friend; which arouse the attention, and for a few moments, at least, solemnize the hearts of

the most inconsiderate; and which prove the value of an interest in the Redeemer, in a dying hour, I have embraced this opportunity to relate to your readers, a short sketch of the life and death of the unhappy Leonora, under this concealed name. Could I describe the heart-dissolving scenes of distress, as they passed, and as they now remain fresh in my memory, I should hope, thro' a divine blessing, that some person of her age and description in life, into whose hands these lines may fall, would for once pause,—then read—read again and again—then ask herself, why these trembling fears in death? Why these secret forebodings of misery?—Is it not best, O my soul, to "Remember now thy Creator in the days of thy youth, while (these) evil days come not?"

Leonora was the youngest of three children, whose father died while they were young, and whose mother had married a second husband, with whom they all, a few years since, lived in a town many miles distant from the metropolis of Connecticut. Their father-in-law and their mother ranked in the class of gay, airy people. They rarely, if ever, read the scriptures in their family, and wholly neglected the duty of prayer. To use the language of the world, they meant to be decent people, to support order and nominal religion, and therefore were often seen at church, on the Sabbath. But they never seriously laid the weighty concerns of religion at heart,—never conversed in their family of God's appointed end in requiring religious worship,—of the necessity of the spiritual new birth,—of a future judgment, nor of the great duty of Christian piety. The eldest of the two

daughters was early married, and Leonora was about twenty-three years of age. She was tall, beautiful and gay, and of a lively turn of mind. Dress and show—balls and parties of pleasure, engrossed her whole attention. She had no heart to engage in the duties of religion; for in her plan of happiness, she felt no need of it. Neither did her mind dwell upon the solemn, parting scene of death, which shuts our eyes upon all earthly joys, and seals our immortal souls up unto the judgment of the great day. She thought herself too young to reflect on such a gloomy change. The world and its pleasures promised her a long life of enjoyment, and she had never felt the importance of being prepared to meet her judge, in a dying day, as one that had not been ashamed of him in this trying world. But her romantic vision of worldly happiness was soon at an end. The fatal symptoms of a consumption attacked her beautiful frame, her flesh consumed, and she, pale and wan, languished on the bed of sickness. Yet delusive hope still shut out all fears of death, still promised the returning bloom of health, and she anticipated the time, when she should, once more, mingle in the gay scenes of life. At length, however, after having for several months thus vainly flattered herself with the hope of a recovery, she had become so weak and emaciated, that she now, for the first time, saw that she must soon die. Oh, the thought of dying!—Like a voice from heaven pronouncing her doom, it filled her mind with a horror difficult to be described. It was new. It was sudden and awful. Strange as it may appear, it had never before been realized. How much was to be done?—Her fears start-

ed up alarmed, and, for the first time, she looked down—"On what? A fathomless abyss,—a dread eternity."—She was now greatly terrified with a sense of her deplorable condition; for she had never seriously attended to religion. While her conscience convinced her that she was a sinner, she knew not the way of salvation. I was present when, at her request, a young clergyman had called to visit her, and was deeply affected, at what passed, at this interesting interview.—"Sir, I have sent for you to come and see me," said the trembling Leonora, in a low, hollow voice to the clergyman, while the tears gently flowed from her eyes; "for, alas! I see that I must die.—I probably have but a few days longer to live."—Her sister being present, bid her show her pale, emaciated hand and arm, and when Leonora held it forth, touched at the sight, her sister clasped the arm with her hand, and bathed it in her tears. Leonora groaned, and repeated, "Oh, I must—I must die!—What will become of me! O my poor soul! Sir," she continued, turning her streaming eyes upon the clergyman, "I fear I am a sinner—I fear I am not prepared for this dreadful lot of man!"—"If you are a sinner," replied the clergyman, "your duty is plain, before you. You have often been taught it on the Sabbath, and now you see how needful religion is to make you happy in the day of death." "Alas, I do not know my duty.—I am a poor ignorant creature!—I am going down to the gates of death, and where,—Oh! where is my hope?—It is true," she continued, composing herself a little, I have attended meeting on the Sabbath, as much as other people of my age; but, alas!

I see my folly, and it is too late. —I never went there to learn religion!—I speak it to my shame and sorrow, I went for the purposes of pride and show. My thoughts were not employed in the worship of God; nor were they fixed on heavenly things. I was insensible of the price put into my hands to get wisdom!—I inconsiderately abused it, and now must suffer for it. What can I do—what shall I do to be saved?" "From this account of yourself," replied the clergyman, "you have truly reason to tremble at the thro'ts of death, and dread the awful consequences of such an inconsiderate life; and it is to be feared, were you now to die, in this state of mind, that you would be miserable forever. I will state to you the only possible way to find pardon and acceptance with God." The clergyman did this in a very plain and feeling manner, and, after praying with Leonora, left her to apply his discourse. After he was gone, she pondered upon his words—applied them to herself—saw, if they were true, she was in danger of eternal misery, and became more alarmed than before, for a short time. The clergyman, at her request, two or three days after, repeated his visit. And though her fears were not wholly removed, yet she had begun to quarrel with the justice of God, and to comfort herself that she was not so great a sinner as the gospel described her to be. She tried to hope that the painful sensations of guilt which she had experienced were sufficient to atone for her past offences, and to secure her future happiness. But, when she again heard a description of the nature of gospel holiness, and was shown the insufficiency of her present views of God, again she trem-

bled for fear that all was lost. She was now more than ever distressed for her soul; and so far as I could judge from what passed, she appeared to be deeply impressed with a conviction of her own deplorable condition as a sinner, of her need of help from God, and that nothing but regeneration could fit her for death. Her tears, her cries, her prayers, at times, were enough to convince any one that reflected at all, that it is a fearful thing to fall a sinner into the hands of the living God. And I began to hope, from this earnest seeking, that divine grace might, at this late hour, pluck her as a brand from the burnings. But Oh! painful to relate, her parents, fond of a beloved daughter, and ignorant of the necessity of regeneration could not endure such a troubled mind in their daughter, in the last days of her life. As they loved her, they thought she must be eternally happy, without suffering such heart-rending pains for sin. They therefore set themselves at work to prevent, if possible, any farther distress of this nature. They told her she was not so great a sinner as she believed herself to be; that she had never been guilty of any open and scandalous sins; that she had sorrowed enough for sin, and ought now to comfort herself that the doctrines of the gospel were not so strict as had been pretended; and that she had no farther need of religious instruction. They persuaded her not to send any more for the clergyman, lest an explanation of the scriptures should increase her fears; and thus, from an over-fondness to the perishing body of a dying daughter, they were, in all probability, instrumental of sealing up her immortal soul to everlasting misery. For, in a few days after,

the unhappy Leonora died, without any other hope of happiness.

"O dreadful hour! When God draws near,
And sets their crimes before their eyes!
His wrath their guilty souls shall tear,
And no deliv'rer dare to rise."

AMANA.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESSRS. EDITORS,

IN consequence of some serious impressions on the minds of several persons, who are enquiring what *they* shall do to obtain salvation; and considering that many such may, probably, read your Magazine, I have suggested a few thoughts in the form of a letter, addressed to a person of the above description; which you may publish or suppress, as you think proper.

D.

October 1800.

DEAR FRIEND,

CONSIDERING the anxiety of your mind, relative to your spiritual concerns, and the danger of dependence on your own doings; I have, agreeably to your request, endeavored to suggest a few ideas for your instruction, which I think to be scriptural.

That all mankind are, by nature, in a state of enmity against God, and opposed to his holy law and government, we are abundantly taught from his holy word; and all, who are truly awakened to see their own hearts, will readily acknowledge it. And while in such a state, they do *nothing* acceptable in the sight of God; as the apostle declares, Rom. viii. 8. "So then, they that are in the flesh cannot please God." Then what a dreadful situation are those in, who are yet in a state of nature,

being enemies to God, and doing *all* they do in opposition to him! They are in a state of condemnation, and nothing but the slender thread of life, separates them from eternal misery. Nothing but sovereign mercy holds them a single moment from the pit of destruction.

You will probably ask; how shall I get out of this deplorable state, and obtain the favor of God? I answer. You must *repent* and *believe* on the Lord Jesus Christ. You must be *regenerated*, must have the enmity of your heart slain, the natural heart destroyed, and an entirely new heart given; agreeably to the words of our Saviour, John iii. 3. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." To be born again, a person must receive a new heart; a heart conformed to the moral image of God, delighting in holiness for its own sake; being disposed to love God supremely, to renounce all dependence on its own doings, and to trust wholly to Christ, thro' the atonement.

People under awakenings, are exceedingly apt to think, that they must do *something* themselves, whereby they may recommend themselves to the grace of God, and obtain the pardon of sin. But here they mistake. Christ must be *all in all*, in the salvation of mankind. A sinner, who is endeavoring to obtain salvation by his own doings, or good works, is pursuing a wrong road; one that will never lead to the paradise above. For, a sinner, while in a state of nature, notwithstanding the greatest convictions, the most frequent prayers, and all his religious performances, by which he is endeavoring to grow better, and recommend himself to the favor of God, still be-

comes more guilty in the sight of God, until his heart is regenerated. i. e. The more a sinner is awakened, and the more he sees of the true character of God, the more will his heart rise against it, till it is subdued by sovereign grace; till he is brought to renounce all dependence on himself, or his own doings, to give himself wholly to Christ, and trust entirely to him. Those who are never bro't to this, and made willing to be in the hands of God, to be disposed of as he shall see to be most for his glory, can never obtain salvation. They must be considered and treated as the enemies of God.

In Christ there is a sufficiency for all. He has made a complete atonement for sin, by bearing the curse of the law, and thereby rendering it consistent, for God to show mercy; and the sinner has nothing to do to *purchase* salvation; but must receive it as a free unmerited gift, without money, and without price. I would not here be understood, that we are not to pray, read the bible, or attend to external duties. These are by no means to be omitted. But they are not to be performed with a view to *merit* any thing. For when we have done all, we are unprofitable servants. Every religious duty, to be acceptable to God, must be performed with humble obedience to him, trusting wholly to the righteousness of Christ as meritorious. Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John xiv. 6. Therefore, let me recommend you to Christ, through whose merits only, you can obtain the forgiveness of sin, and acceptance in the sight of God. If the spirit of God have now called up your attention to eternal things, and caused you to see the

importance of attending to your spiritual concerns, be careful to obey the important call. Attend to the words of the apostle, 1 Thes. v. 19. "Quench not the spirit." This, probably, is not the first time you have felt concerned about your soul; but, perhaps, it may be the last, if you quench, or disregard it. If you do not receive Christ now, and turn to God by unfeigned repentance, you have reason to believe, that you will never be awakened again; but that you will be left to perish in your sins.

But you will, perhaps, say; "*I cannot turn myself.*" I cannot change my own heart and love God supremely." But let me tell you, that your *cannot* is owing only to a totally wicked heart. Your inability is wholly of the moral kind, for which you are criminal. You have the same natural ability to love God, that you have to love the world. And to say you *cannot* will not excuse you. Cry to God, like Ephraim of old, saying, "Turn thou me, and I shall be turned." Jer. xxxi. 18. Seek Christ by faith. He says; "Ask and ye shall receive, seek and ye shall find." If you would obtain mercy of the Lord, throw away all opposition of heart to him and go to Christ by repentance and faith. And Oh, my friend, let nothing prevent you from receiving Christ, and securing the salvation of your immortal soul. Go to the bible for instruction. You will there find sufficient. That is the only infallible book to direct you in the path to heaven. God there positively declares, that *sinners must be converted*, have their hearts changed and renewed by the Holy Spirit, or be finally miserable. Indeed, the bible affords matter of conviction, instruction,

and comfort, more than any other book. The Apostle Paul says to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

I would therefore, commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all those who are sanctified. That God may sanctify your heart, give you comfort in believing in Christ, and prepare you for his heavenly kingdom, is the sincere prayer of your affectionate friend, &c.

Religious Intelligence.

MISSIONARIES.

MR. DAVID BACON, Missionary to the Western Indians, returned to Hartford about the middle of December. Altho' this was several months sooner than he was expected, yet it has not arisen from any circumstance unfavorable to the great object of his mission, but quite the reverse. The Indians whom he saw treated him in a friendly manner, and appeared disposed to receive Missionaries among them; but after the date of Mr. Bacon's last letter, they determined to spend the winter months in hunting, and therefore nothing could be done towards instructing them in religion till next spring. He therefore chose this as the most proper time for returning. He has acquired much useful information on the subject, which will greatly aid the Trustees in systematizing the future plan of proceeding; and it is a

kind of information which could not be obtained in any other way. In consequence of his return, the Trustees were called to meet the 30th of December, to attend to the subject; at which meeting it is expected Mr. Bacon will be directed to return with enlarged powers of acting.

ON Saturday, the 20th of December, Mr. Josiah B. Andrews returned from a mission to the new settlements in the western counties of the state of New-York.

POETRY.

The Bible.

THOU blessed Book, be near my heart!

What joy divine dost thou impart,
When, with delight, thy sacred page
My fix'd attention doth engage!

Maylight, & pow'r, and grace begiv'n,
To shew the path that leads to heav'n;
The precious promises apply,
And bring the great salvation nigh!

How kind is that inviting voice,
Which bids me seek immortal joys!
Nor less the threat'nings would I prize,
Which warn me where my danger lies.

Both food and medicine here I find,
To nourish and to heal the mind;
Hence suitable supplies I gain,
In health or sickness, ease or pain.

Not all the wealth that misers hoard,
Such precious treasure can afford!
Nor can the joys of sense impart
Such satisfaction to the heart!

What thou commandest me to do,
With vigour would my soul pursue;
And learn, with equal zeal to shun
What thou forbiddest to be done.

Thou blessed book, be near my heart!
And may I never with thee part;
From heedless youth to hoary age,
Still let me love thy sacred page.

**** Sundry articles of Religious Intelligence are omitted for want of room.*